

CHRISTIAN TELESCOPE.

VOL. 2.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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CHRISTIAN TELESCOPE.

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INTERESTING LETTERS.

(CONTINUED FROM PAGE 26.)

Providence, August 3d, 1825.

ESTEEMED FRIEND,

Having at length found a favourable opportunity to answer your epistle, which was received June 6th, I embrace it the more eagerly, because it gives me an opportunity of defending the sentiments concerning which I observe from the tenor of your writing, you have received erroneous impressions.

That most awful consequences may result to man from the propagation of false doctrine, I doubt not, having realized in a measure, their influence, in the perversion of reason, and the destruction of peace; but am of the opinion that neither reason, or scripture will warrant the conclusion that such consequences will remain through the endless ages of eternity.

In reference to the doctrine of *God's universal benevolence*, when the question was proposed, "who has proved it true beyond a doubt?" you probably did not recollect that you was addressing one who at least professes to build her hopes of future happiness for herself and the whole human family on the testimony of *divine inspiration*: And had she not been apprised of the fact that her friend had also professed to have taken that infallible guide as the man of her counsel, she would have thought that this question was contained in hers, namely—Who has proved the bible true beyond a doubt?

Having attentively read the sermons to which you allude, I confess I do not find in them what appears to me, to strike at the root of the *fundamental* doctrines of the gospel. But as it is no uncommon thing for either men or women to differ in their *opinions*, respecting the scriptures, we shall do well to take heed to that, as to a light which shineth in a dark place, until the *day star* arise in our hearts, remembering that the *opinions* of those who either reject, or receive it, can never *prove it* either to be true, or false; and that we should remain in total darkness respecting the *true* meaning of the words—*Orthodox, fundamental doctrines, evangelical faith, &c.* were it not for that infallible guide.

That you may not be mistaken with regard to the objects of the faith of a believer in *God's universal benevolence*, she will endeavour to give a reason for the hope which is in her with meekness, and in the fear of the Lord.

First then it is believed, that the bible, containing the Old and New Testaments, is a revelation from

God to man, for his benefit, while a sojourner here below, inspiring the hope of blessedness beyond the grave; which hope, it is believed, may be received, first, by the account which is given in the first chap. of Gen. of the creation of man. "God said let us make man in our image, after our likeness. And God created man in his own image: In the image of God created he him; male, and female, created he them: and God *blessed them*."

Secondly, from the first promise which was given to the primeval pair in the garden, by way of denunciation against the serpent—"That the seed of the woman should bruise the serpent's head:"—and which was confirmed to Abraham, by the oath of the great Eternal, saying, "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of Heaven, and as the sand upon the sea shore: and in thee, and in thy seed shall *all* the nations, *all* the families, and *all* the kindreds of the earth be blessed." The scriptures also plainly declare that the final restoration of all things is an event which has been predicted by *all the holy prophets* ever since the world began. And in the advent of our Saviour, who is said to be the *Lamb of God who taketh away the sin of the world*, is discovered a consummation of the glorious promises to inspire hope in man, which was revealed in the types and shadows under the Mosaick dispensation.

That in these types and shadows a reference is had to the way of salvation through the Redeemer, is clear; but it is not so evident to me that the *true* meaning of these were understood by all in those days, and in succeeding ages down to the present; and if I may judge by some of the writings now in circulation, I should think it were easy for men to mistake their *true* meaning.

To those who look in the clear sunshine of gospel light, the glory of these types and shadows will appear faint in comparison with that which excelleth, even as the bright orb of day exceeds in glory the moon, which rules the night, and which *borrow its rays from the sun*.

"As Moses lifted up the serpent in the wilderness, even so has the Son of man been lifted up"—who had previously declared, "I, if I be lifted up from the earth I will draw *all* men unto me." Here is one instance in which we discover the superiority of the new and better covenant, over that of the old, in as much as the Serpent, which was typical of the Saviour, had no more power to draw men unto it, than had the blood of bulls, and of goats, to take away sin.

I presume, my friend, that an attentive perusal of the scriptures, and a little reflection, may convince you that you have been too hasty, in your conclusions respecting the word, *death*. You will find that it is much more frequently used as applicable to man, in a state of moral degradation, than to the destruction of any great city, or even to the extinction of animal

life.—This proved, and the word *perish*, is not easily misunderstood.

I suppose that the Rev. Gentleman to whom you allude is aware that unbelief would have no existence in the world, were there no *objects of faith*: And that the promise given to our first parents, "That the seed of the woman should bruise the serpent's head," was not to them an *object of faith* before the fall, is inferred from the fact that it was not given until afterwards. It is therefore probable, that the Rev. Gentleman referred either to the sentiment infused by Satan into the mind of our mother, "Thou shalt not surely die;" or to the *unbelief* of a *rebellious angel*, infused into his mind by—by—Heaven knows who! or what!—he knows not, neither do I—Which, however, prompted him to rob that holy and happy place, of all its charms, by waging war there. He probably might have alluded to both these events, but as my imagination is not very lively in its contemplations of the eternal world, I shall confine my remarks to the former.

When God gave his first promise to our parents in the garden, the probability is that they were prepared to believe, and to receive it. This is inferred, first, from a known principle of *divine government*.—That he imparts knowledge, or instruction, to his people, only as they are able to receive it. Therefore, our Heavenly Father would not have given them a promise which they were unable to understand. It is inferred, secondly, from the *fact* that we have no account of their unbelief, or rejection of it:—And lastly, from the consideration that there were no Rev. Doctors in those days, to spread around the savor of *their various doctrines, all termed fundamental*. It is therefore probable, that the mind of our good mother was more accessible to the impressions of truth, than are many of her daughters at the present day, and that she was not obliged to stretch her imagination into the eternal world, to discover that God had executed, and would execute the just penalty annexed to the violation of his *most holy law* in its *utmost rigor*. Hence I come to the conclusion that our first parents received with gratitude, *all* of the gospel which was revealed to them.

I come next to the consideration of the *marked line of distinction* between believers, and unbelievers. I think that not only the scriptures, but *reason* and *observation* justify the conclusion, that there is a *marked line of distinction kept up*, between *believers* and *unbelievers*.

Your observation, "fallen man inherits misery," naturally leads to the contemplation of the penalty annexed to the first transgression.

The simple account concerning the transactions in the garden of Eden, have no power to fill my mind with dread—they being always associated with the more powerful displays of mercy, which buoy it up in hope, rendering it submissive to all the *righteous dispensations* of Providence. But

when I take a glance at the world in succeeding ages, the scene is changed—alas! how changed! I ask, does fallen man *inherit all this misery*? Absorbed in contemplation, methinks I see arising from the dust, a numerous train of fair ones, seeming fair at first—As nearer they advance, behold, deformity in all its most disgusting shapes!—There's *foul suspicion—green-eyed jealousy—pale envy*, together with a numerous train of minors, all obsequious, taking lessons! I ask, in anguished spirit, *are these the children of men*? When lo! a matron, bold with proud, assuming look and wanton air, steps forth exclaiming, these are all my offspring. It is dark deception, who thus advances; thinking her arts had concealed the deformity of her daughters from human view, and proud of their gay attire, she hesitated not to own them. Again, I look and behold! these *objects*, weaving the spider's web of hypocrisy, deceit, and lies! and then the children of men, writhing under the influence of deception's arts, in all the agonies of soul, which they endure in body, who undergo the painful operation of amputated limbs. Again, I ask, does man *inherit all this misery* by right of *voluntary disobedience*? and then I look and see the *Lamb of God*, who knew no sin, bleeding on the cross! and am constrained to answer, no, for there I hear him saying, "Father forgive them, for they know not what they do." He had previously said, "Father, I know that thou always hearest me." And it is thought that *all believers* will regard this prayer as an earnest of the *future inheritance* of the *multitude of murderers* for whom it was offered, although they might never be favoured with a particular account of *their conviction*, or *their conversion*.

With regard to your observation respecting the word *reward*, I would remark, that whatever may be the common acceptance of the word, it is not always used in scripture, as implying merit on the part of the recipients; which is evident from this expression—"The rewards of grace and not of debt." The word *grace*, implies free gift; and in order to prevent confusion in the mind, it is necessary that we make proper distinctions between the rewards of grace, and the rewards of debt. The first promise which was given to inspire *hope* in man, after the violation of the law, together with all the promises referring to the same end, down to the advent of our Saviour, are regarded as free gifts to *needy souls*. And to me it appears as clear, as that I am now in existence, that the Son of God is given, as freely as is the sun in the firmament, to dispense his favours on all around without *partiality* or *distinction*; since they were never solicited by man, and are given, unincumbered with any conditions.

You speak of man's retaining his *free agency*, after the execution of the sentence of death. From this I infer that you have not subscribed your assent to the *fundamental doctrine of total depravity*.

My friend, I have heard and read much about *natural inability*, and *moral inability*:—about *total depravity*, and *free agency*. I have seen *natural ability*, and *moral ability*, exerting all their influence to reconcile *total depravity* with *free agency*. The former continually waging war with the latter, from a sense of duty. The contest is so sharp between them, that it would seem as if one, or the other, must lose his

life! Total depravity is armed with power, with numerous friends assisting, and falsehood, as his right-hand man! The contest is quite unequal, and free agency is brought to the ground.—Then his enemies exult in triumph over him, thinking they have gained the victory. For although his "spirit has not taken its everlasting flight," neither is the principle of life extinguished in him, yet is he *robbed of his power*. When truth, viewing his lost condition with pitying eye, determines to attempt his rescue:—a most violent struggle ensues between truth and falsehood. When the latter prevails, so far as to rob truth of her clothing, she stands in the midst of enemies, trembling and aghast! when mercy interposes, and throws over her the mantle of charity, then mercy and truth, together with their constant companions—righteousness and peace, exert their influence to rescue free agency from the power of total depravity. *They come off victorious*, and *depravity is brought to the dust*:—Free-agency is raised to *newness of life*,—he arises, and flies with mercy and truth, and their companions, righteousness and peace, towards the land of Canaan, leaving total depravity in Egypt.

I had consented to be the companion of the latter, but it was because I thought that *truth* was with him, and that *mercy* was hard by. I had always esteemed these as my friends, but as soon as I perceived that they had taken their departure, I resolved to follow.—Enlisting under the banner of the cross, on the side of free-agency, I fled from Egypt, saying, "wherever they go, I will go;—Wherever they lodge, I will lodge:—Their people shall be my people, and their God, my God."

(TO BE CONTINUED.)

REVIEW OF MR. FISK'S EXAMINATION.

(CONTINUED FROM PAGE 18.)

Our examiner comes forward with no small degree of apparent irritation and charges us with *misstating*, or else what is worse, wilfully *misrepresenting* the sentiments of his sermon. Now, the former of these would be innocent, for all men are liable to misunderstand the sentiment which an author intended to convey; especially, if that sentiment were couched in terms of doubtful application: Therefore, any complaint on the part of such a writer will always be viewed by the candid, as unnecessary, and uncharitable: But a wilful *misrepresentation* is at all times inexcusable, because it is *criminal*. That Mr. F. intended that the latter charge should rest on the reviewer is evident from his own language, unless he thought the author of the review too ignorant to understand the meaning of a plain English sentence: In which case, it is presumed Mr. F. would never have entered upon the examination of his review.—The language to which we allude, is that which Mr. F. uses in complaining of the reviewer for understanding him to advocate in the sermon, the following sentiment, viz. *that the wicked were happier in this world than the righteous*. This is the language which he uses—"No lynx-eyed speculation can discover such a sentiment in the sermon; no sophistical juggle can shuffle from, and no exegetical torture can force from it such a meaning." These expressions,

to say nothing of the *beauty* of the composition, denote a strong sensation of mind, and evince, too plainly to be mistaken, the charge intended to be conveyed. But after all, we are not conscious of having *misunderstood*, or *misrepresented* the sentiment of Mr. F.'s sermon in this particular. That our readers may be able to judge for themselves, we will give them the language of the sermon itself. And 1st—The sermon asserts—"We know that God does not reward every man according to his works in this world." 2d—"The sinner is not always the most wretched here, neither is the saint always the most happy." 3d—He urges in the language of Paul—"If in this life only, we have hope, we are of *all men* most miserable;—and adds, Many of them have lived in jeopardy all their lives; and at last have suffered the most painful martyrdom." 4th—He invites us to "compare their outward circumstances;" and suggests that while the righteous were thus afflicted, "the sinner, on the other hand, frequently flourishes; that *they are not in trouble as other men*, neither *are they plagued as other men*: that *they have more than heart can wish*." 5th—He declares it cannot "be *conceded* that the balances of retributive justice are equalized, in this world, by the compunctions of conscience, in the one case, and its approbation in the other." 6th—That "many a scrupulous saint has suffered more in his feelings for his inadvertent errors, or even for his unavoidable imperfections, than some hardened transgressors do for heinous crimes." 7th—That "some, in consequence of weakness of nerves, or through the power of temptation, are kept trembling for years upon the borders of despair: while the hardened sinner, having seared his conscience with a hot iron, goes on, without compunction within, or affliction without, daring Heaven and disregarding man."

We may now sum up this language and ascertain the amount, keeping in view that it refers merely to the measure of enjoyment in this world; and it does not alter the state of the case to point out the sources of enjoyment; but the question to be decided is, has Mr. F. supposed in the above statements that the balance of enjoyment, *in this world*, is in favour of the sinner? That this is the obvious import of his language, appears for the following reasons:

1. Saints and sinners do not receive their rewards in this world, although the divine government is so administered *as to show in many instances even in this life, his approbation of righteousness and his disapprobation of sin*. This approbation of the one, and disapprobation of the other is clearly shown in the commandments to abstain from sin and to practice holiness. So that the sinner may have more enjoyment in this world than the saint! for according to the sermon, the balance is not to be decided in favour of the righteous until he enters a future state.

2. To show that the balance of happiness is in favour of the wicked here, the sermon invites us to *compare their outward enjoyments*. And tells us that the saints have lived in jeopardy, been the most miserable, and suffered the most painful martyrdoms; while the sinner flourishes, is great in power, not in trouble as others, not plagued as others, and has *more than heart could wish*! After thus labouring to show the great superiority of the wicked, in point

of temporal advantages, over the righteous, in this world, the sermon proceeds—

3. By asserting that the scrupulous saint has suffered more in his feelings for his *inadvertent errors*, and *unavoidable imperfections*, than *hardened transgressors* do for the *most heinous crimes*! That the former, in consequence of weakness of nerves, and temptation, are kept *trembling* upon the borders of *despair*, while the hardened sinner goes on *without compunction within, or affliction without*! And for what were all these statements made? and to what purpose were all these arguments directed? Were they designed to show that the balance of enjoyment in this life was in favour of the righteous? We venture to say that no man of common sense could read the sermon and draw such a conclusion from the argument which Mr. F. has here used. The plain and undisguised fact appears to be this;—Mr. F. intended to establish the doctrine of interminable punishment in a future state; and to give this doctrine an air of greater plausibility, he thought it necessary to show that the wicked enjoyed a decided advantage, in point of happiness, over the righteous, in this world: But seeing its glaring absurdity so fully exposed by the reviewer, vol. I. pages 129, 130, of the Telescope, he has thought to relieve himself of both its burden and defence, by abandoning this bantling of superstition, and denying that it ever bore any affinity to the thoughts of his heart.

We sincerely congratulate Mr. F. on his good fortune, in escaping from this error, which is so inconsistent with scripture and reason, and so demoralizing in its influence; and sincerely hope that he may never entangle himself with such a yoke of bondage again.

In closing this number, we will just mention to our readers that the number of the examination which we have been reviewing, under date of August 10th, contains many irrelevant remarks and insinuations, which we deem unworthy of notice, because they have no special bearing upon the point at issue. One, however, we will notice, so far as to give Mr. F. a plain question, which he may answer to his own conscience.—The following language of Mr. F. is the particular to which we allude. "I know some very wicked men, who profess a firm belief in the doctrine of universal salvation."—The question we would here propose, is this; Does Mr. Fisk know one St. Paul, who commanded all professors of the christian religion in the following words—"Speak evil of no man?" If not, we recommend him to the New Testament; especially to those numerous epistles, which bear the name of that venerable prelate.

(TO BE CONTINUED.)

CHAMBER OF SICKNESS.

A visit to these abodes of misery and distress speaks volumes to a reflecting mind.

How insipid does all the pomp and pageantry of the world appear, when paleness has triumphed over the roseate hue, and musick and mirth are exchanged for the imposing silent gloom of wasting disease!

Those airy castles, which pride, ambition and vivid fancy had reared, are all driven before the tem-

pest of affliction, and man wakes from the long and visionary dream of earthly bliss, to realize that all possessions beneath the sun are stamped with vanity! The charms of youth are fled, its vivacity ceases to kindle into rapture, the feelings of the heart, and all the fascinating allurements of juvenile life cease to delight the fancy, or impart buoyancy to the spirits.—The busier scenes of riper experience lose their power to engage the energies of the mind in their pursuit, and all the attractions of wealth become as the phantoms of a nocturnal excursion, dispersed by the opening beams of morn! The mind then awakes from the delusive anticipation of real happiness in all mundane things, and inquires with solicitude for the place of the soul's rest—And where, ah! where, shall this desired haven be found! The world has already become a barren waste; and the soul, just ready to burst the prison of its clay, beholds no attractions in the endless variety of nature's ample scenery! It must look beyond the mountains, and stretch the power of mental vision across the continent of time:—But without the direction of some kind angel, how shall the mind penetrate the deep and gloomy vale of death, or descry a happier landscape beyond its dreaded power? The most gigantic powers of the human mind are too feeble to unclothe the portals of eternity, and survey the immense riches of the heavenly coast: But the gospel of a risen Saviour dispels the gloom of uncertainty, and presents to the eye of humble faith the joys of immortality! At this prospect the soul kindles into rapture, and the chamber of sickness becomes a paradise!

SELECTIONS.

DR. FRANKLIN.

The following is the conclusion of a will made by Dr. Franklin as early as the year 1757, on the eve of sailing for England: It has, we believe, never before been in print, and is now published as an additional proof of the pure sentiments and virtuous principles of that truly great man:—*Frank. Gaz.*

"And now humbly returning sincere thanks to God for producing me into being, and conducting me hitherto through life so happily, so free from sickness, pain and trouble, and with such a competency of this world's goods as might make a reasonable mind easy; that he was pleased to give me such a mind, with moderate passions, or so much of his gracious assistance in governing them, and to free it early from ambition, avarice, and superstition, common causes of much uneasiness to men; that he gave me so long to live in a land of liberty, with a people that I love, and raised me, though a stranger, so many friends among them, bestowing on me, moreover, a loving and prudent wife and dutiful children: for these and all his other innumerable mercies and favors, I bless that Being of Beings who does not disdain to care for the meanest of his creatures. And I reflect on those benefits received with the greater satisfaction, as they give me such a confidence in his goodness as will, I hope, enable me always in all things to submit freely to his will, and to resign my spirit cheerfully into his hands, whenever he shall please to call for it; reposing

myself securely in the lap of God and nature, as a child in the arms of an affectionate parent.

B. FRANKLIN."

FROM THE GOSPEL ADVOCATE.

OF JOB.

Job, so notorious for his patience, piety and virtue, dwelt in the land of Uz, or in the Ausitis, in East-Edom, not far from Bozra. Many have been the opinions of commentators concerning his ancestors and the place of his abode. At the end of the Greek and Arabic copies of Job, and in the old Latin vulgate, we read these words, and they are there said to be taken from the Syriacs; viz. "Job dwelt in the Ausitis upon the confines of Idumea and Arabia; his name at first was Jobab. He married an Arabian woman, by whom he had a son called Ennon. Zerah was Job's father, who was of the posterity of Esau, and a native of Bozra, so that he was the fifth from Abraham. Job reigned in Edom; and the kings before and after him reigned in this order.—Balak the son of Beor in the city of Dinhabah; after him Job, otherwise called Jobab; Job was succeeded by Husham prince of Teman. After him reigned Hadad the son of Bedad, who defeated the Medianites in the fields of Moab. The name of his city was Arith. Job's friends, who came to visit him, were Eliphaz of the posterity of Esau, and King of Teman. Bildad king of the Shuhites, and Zophar king of the Naamathites. This is the most ancient account we have of Job's genealogy. Aristeus, Philo and Polihistor acknowledge this genealogy to be true; the old Greek and Latin fathers did the same, and cited this addition, and Theodotion has preserved it in his translation of the book of Job. We see no good reason for rejecting this tradition, which is derived probably, from the Jews, and was received by the primitive fathers. In tracing it, we find Job to have been contemporary with Moses.

Abraham.
Isaac.

Jacob.	Esau.	Contemporaries.
Levi.	Reuel.	do.
Amram.	Zerah.	do.
Moses.	Job.	Anno Mundi 2433.

1 Chron. i. 35, 44 verses.

Job was a man of great probity, virtue and religion, and he was possessed of very great riches, which consisted in cattle and slaves; whereof at that time, the wealth even of princes chiefly consisted, especially in Arabia and Edom. His family was numerous; having seven sons and three daughters. Lastly, he was in great repute among all the eastern people and those who dwelt on both sides the Euphrates. His sons by turns made entertainments for each other, and when they had gone through the circle of their days of feasting, Job sent to them, purified them and offered burnt offerings for each of them, to the end that God might pardon them if they had committed any faults against him. Job for himself, tells us, that he was vastly averse not only to injustice, idolatry, fraud, adultery, (Chap. xxix. 7. xxxi. 26) but that he avoided evil thoughts, and dangerous looks, and that he made a covenant with his eyes not to look upon a woman, (Chap. xxxi. 9.) that he was naturally compassionate to the poor, that he was a father to the orphan, protector to the widow, a guide to the blind and a support to the lame. Job xxix. 13, 14, 15, 16.

Now there was a day when the sons of God, or the messengers or elders, came to present themselves before the Lord, and Satan appeared with them.—The Lord asked Satan whether he observed Job and his way of living. Satan answered that Job had reason to fear and trust the Lord, since he had blessed him with so much wealth; but, added he, put forth thy hand now and touch all that he hath, and he will curse thee to thy face. God permitted Satan to tempt Job, and gave him power over all that he had, but forbade him to touch his person. Satan made use

of the permission which was given him, and began with Job's oxen. A company of Sabeans, a people of Arabia, fell upon Job's husbandmen, put them to the sword and carried away all the oxen. One servant only escaped to carry the tidings. Another came and said, that fire from heaven had fallen upon the sheep and those that kept them; another came and said that the Chaldeans in three bands, had carried away the camels and had slain those who kept them. While this last was reciting his story, another came and said, thy sons and thy daughters were eating and drinking in their elder brother's house, and that a violent wind had blown it down, and that his children were dead. These terrible disasters coming in such thick succession, that it aroused Job, that he rent his clothes, shaved his head, and fell down upon the ground and said, naked came I out of my mother's womb and naked shall I return thither: the Lord gave and the Lord hath taken away, blessed be the name of the Lord.

Satan once more presenting himself before the Lord, obtained permission to afflict Job's body, but not to touch his life. Satan smote Job with sore boils from head to foot, and Job sat upon a dung hill and scraped himself with a potsherd. Job's wife, likewise, added to the calamity of her husband by her hard speeches. Dost thou still retain thine integrity? Curse God and die.

In all this Job sinned not nor charged God foolishly. Thus far we have seen the pedigree, the character, the riches, family and misfortunes of Job.—We must remember that Job was a descendant of Esau, who sold his birthright for a mess of pottage.

Thus, in Job, we see one of the greatest instances of piety, recorded in the bible, though he was a descendant of him who sold his birthright and lost the blessing. Had the birthright, which Esau sold, and the blessing, which he lost, been of a spiritual nature (i. e. had they respected grace and salvation) and had Esau's conduct involved his posterity in the same calamity (as it surely did in the sense in which it is to be understood) then we never should have heard of such a man as Job from Esau's line, nor could his posterity ever be saved. It is, therefore, a matter of surprise and astonishment, that so many of our orthodox divines should gravely teach that Esau sold his title to the blessing of eternal life; and that he, with his posterity, consequently, lost eternal life in losing the blessing. Whereas, the birthright was nothing more than the temporal privileges of an elder son; and the blessing comprehended no more than the spiritual privileges of the law, with that of being the progenitor of Christ according to the flesh. Now all these might be and were forfeited to Esau and his posterity: because Christ did not come in his line, nor were his descendants the chosen and visible people of God. Esau, though the elder brother, in this was rejected; and Jacob, though the younger, was called hereto. Thus "*Jacob was loved and Esau hated.*" Hence we come to this fair conclusion, that although he sold his birthright and lost the blessing, yet this was not inconsistent with the salvation of both himself and his posterity. Hence Job, as a descendant of Esau, is an example of great grace, and a proof, at least, of one who is now inheriting the blessing of eternal life.

Honorable mention is made of Job by the prophet Ezekiel, xiv. 14. Though these three men were in it, Noah, Daniel, and Job, they should deliver but their own souls by their righteousness, saith the Lord God. James v. 11. Ye have heard of the patience of Job and have seen the end of the Lord, that the Lord is very pitiful and of tender mercy. That Job was encompassed about with infirmities is not to be disputed. Opening his mouth and cursing his day, was unquestionably a fault, and shewed the weakness of human nature. Yet he was justly entitled to the character of a perfect man, which was given him by God in his discourse with Satan. Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man? &c. Job i. 1. It may seem to be a paradox, how Job should

be a perfect man, and yet be encompassed about with infirmities or imperfections. It is certain that no man was ever perfectly free from sinful inclinations and a liability to commit sin. Job was not perfect in this sense. No man was ever so perfect that he could not sin. It is impossible for God to lie or do iniquity; but Job was not perfect in this sense, because he did sin in cursing his day. The character of a perfect man, given to Job was before he was tried, while in prosperity and in peace. Afterwards, when in trouble and distress, his imperfections, which were hidden before, became visible. But what was Job's perfection, or in what did it consist? Ans.—It was a sincere and upright intention and desire to know his duty and do it. Add to this the whole sum of moral and religious duties respecting both God and man, which he sincerely and conscientiously observed. He was devout towards God, and just to all mankind. He was eyes to the blind, and feet to the lame: he was charitable to the poor, and the widow and fatherless in him found mercy. In fine, his character was irreproachable by man, so that he was the admiration and praise of all his numerous acquaintance. Here was Job's perfection, and God spake of these things as that in which the perfection of Job consisted; but at the same time, he was liable to sin, to discover weakness and infirmities in a trying and evil time.

REMARKS.

Let the history of Job, the descendant of Esau, inspire us with charity and hope respecting those, who are destitute of the privileges we enjoy. The salvation of man (I mean of all men) is not inconsistent with any declaration which God has made, and although some enjoy greater privileges in this life than others; although Esau be rejected as to privileges here, and be deprived of the dew of heaven for a time, and Jacob be permitted to enjoy them; yet the time will come when all who have sat in darkness and in the region and shadow of death will see the glorious light of the gospel, and hear its joyful sound. Jews and Gentiles, rich and poor, bond and free, male and female shall be one in Christ.

PARTING FRIENDS.

Composed and sung by three Indians, on parting.

When shall we three meet again?

When shall we three meet again?

Oft shall glowing hope aspire,

Oft shall wearied love retire,

Oft shall death and sorrow reign,

E'er we three shall meet again.

Though in distant lands we sigh,

Parch'd beneath the hostile sky;

Though the deep between us rolls,

Friendship shall unite our souls;

And in fancy's wide domain,

Oft shall we three meet again.

When our burnish'd locks are grey;

Thinn'd by many a toil-spent day;

When around this youthful pine,

Moss shall creep and ivy twine;

Long may this lov'd bow'r remain:

Here, may we three meet again.

When the dream of life is fled;

When its wasted lamps are dead!

When in cold oblivion's shade,

Beauty, wealth and fame are laid;

Where immortal spirits reign—

There, may we all meet again.

The righteous is delivered out of trouble, and the wicked cometh in his stead.

Prov.

FROM THE UNIVERSALIST MAGAZINE.

Rockingham Association of Universalists.

The Rockingham Association of Universalists held its session at the house of Mrs. BARTLETT, in Nottingham, N. H. on Wednesday the last of August and the following day.

Br. Edward Turner presided as Moderator, and Israel Bartlett, Esq. acted as Clerk.

There were two public services each day. Brs. Hosea Ballou, of Boston, and Edward Turner, officiated.

On account of a mistake in the time of holding this meeting it was not favored with so many public gifts as were expected; the meetings, however, were well attended, and many friends appeared, and gave much proof of their commendable zeal and devotion to the cause, in which the association professes to be engaged. Means were contemplated by which the word may be regularly administered in several towns in the vicinity of Nottingham, by uniting the friends which are scattered through that region, in such a connexion as to enable them to act in concert.

This Association was adjourned to be holden at Meredith Bridge on the 4th Wednesday and Thursday of August, 1826.

MARRIED.

In this town, on Thursday evening, by Rev. Mr. Wilson, Mr. Peter Fort, of Hartford (Conn.) to Miss Celia Deming, daughter of Captain Morris Deming, of this town.

In Pawtucket, on Sunday last, Mr. Calvin P. Martin to Miss Candace Wade, both of that place.

DIED.

In this town, on Monday morning last, Mrs. Mary Sibley, aged 70 years.

On Tuesday morning, Miss Emma Graves, in the 19th year of her age, eldest daughter of the late Capt. George Graves.

On Wednesday morning, Jonathan Gray, son of Mr. Thomas Gray, of Little Compton, an apprentice to Col. Latham Babcock, aged 17.

On Tuesday evening last, Mr. Samuel Adams, aged 45.

On Thursday morning last, Mrs. Mary Randall, relict of Mr. Abraham Randall, of Stow, Mass. aged 70 years. Thus has descended to the tomb another aged matron; but in the latter days of her life, her views were altered respecting the salvation of Christ, having adopted those liberal and enlarged sentiments so plainly taught in the scriptures of divine truth.

In Smithfield, on Monday last, Mr. Jonathan Angell, aged 69 years, a gentleman who through a long life, maintained the reputation of an honest, intelligent citizen, a kind neighbor, a fond and affectionate husband and an indulgent parent. Conscious of a well spent life, he met the King of Terrors with a smile, and reposing on the promises of his God, took leave of the world with complacency, leaving behind him numerous friends to lament his exit.

At Kingston, Jamaica, on the 6th of July last, Capt. Clarke Gorton, of this town, Master of the brig Robert Cochran, in his 46th year.

JOB PRINTING

Neatly executed at this Office, at short notice, and on favourable terms. Justices' Blanks for sale.

All communications for the TELESCOPE must be addressed to the Editor, and post paid.